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ABSTRACT

Information about American Indians for use in Minnesota third-grade classrooms is presented in this curriculum unit completed as a requirement for a University of Minnesota extension course on Indian education for public school teachers. Objectives and goals are listed for the unit on the Indian tribes of Minnesota; a comparison of Chippewa and Sioux life styles is given; and Indian food, clothing, homes, and transportation methods are discussed. Some activities are suggested to aid student understanding of Indian recreation, religion, and creativity. Culminating activities for the unit are also listed, along with suggestions on utilizing museum facilities for field trips, methods for coordinating the Indian unit with other subjects, and questions for evaluating the unit. The 74-item bibliography contains citations under the headings, "Informative Books on Indians," "Fiction Books for Children," and "Indian Bibliographies for Children." Availabilities of related films and filmstrips are also provided. (PS)

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MINNESOTA INDIANS: SIOUX AND CHIPPEWA

A NATIVE AMERICAN CURRICULUM UNIT

FOR THE THIRD GRADE

NATAM III

by

Julie Newham

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Office of Community Programs
Center for Urban and Regional Affairs

Training of Teacher Trainers Program
College of Education

Minnesota Federation of Teachers

University of Minnesota
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This series of Native American Curriculum Units was authored by Minnesota public school teachers while they were enrolled in a University of Minnesota College of Education off-campus Indian education course. The course was taught in the suburbs largely through the initiation of the staff of the Indian Upward Bound Program, an Office of Education funded Minneapolis junior high community school program staffed by Indians and under Indian board control.

The production and distribution of these curriculum units to teachers across the State of Minnesota was made possible by the cooperation and contributions of several agencies.

The Minnesota Federation of Teachers is a teacher union movement affiliated with the AFL-CIO which seeks to promote collective bargaining relationships with school boards and other educational employers. Its activities at the national, state and local levels are directed to all the concerns of teachers about developing a better educational climate for children.

The Training of Teacher Trainers Program, College of Education, University of Minnesota, attempts to help Minnesota colleges and the Minneapolis and St. Paul school systems do a better job of training teachers for inner-city jobs.

The Training Center for Community Programs and the Office of Community Programs are operating divisions of the Center for Urban and Regional Affairs (CURA), University of Minnesota. CURA was established by the Regents to help make the University more responsive to the needs of the larger community, and to increase the constructive interaction between faculty and students, on the one hand, and those dealing directly with major public problems, on the other hand.

These curriculum units are an outgrowth of the participation of the University of Minnesota in the National Study of American Indian Education, USOE Number OEC-0 - 8 - 08 - 147 - 2805.

A Note on the First NATAM Curriculum Series

During the Spring of 1970, a special University of Minnesota course in Indian education was offered through the College of Education and the General Extension Division to public school teachers in the school system of Columbia Heights, a Minneapolis suburb. This course--which was taught in Columbia Heights--was arranged and specially designed as a result of a request from Columbia Heights school officials and teachers to Mr. Gene Eckstein, Director of Indian Upward Bound. (Indian Upward Bound is a special Indian education program funded by the U.S. Office of Education, the University of Minnesota, and the Minneapolis Public Schools. It operates at two inner-city Minneapolis junior high schools, and functions under the control of an all-Indian board of directors.) In addition to the usual on-campus course requirements, such as reading, enrollees were given special lectures by invited Indians in addition to the person responsible for accreditation, Dr. Arthur Harkins. Lecturers were compensated for their contributions by a special fee paid by the course enrollees. A complete listing of the lecture sessions follows:

April 1, 1970 — Mr. Charles Buckanaga (Chippewa) "Indian Americans and United States History" Mr. Buckanaga presented a brief resume of the relationship of the American Indian and the in-coming European Cultures. He also discussed a three-dimensional view of historical data, emphasizing the development of gradual feelings toward and the eventual end result of the native Americans.

April 8, 1970 — Mr. Roger Buffalohead (Ponca) "Urban Indian" Mr. Buffalohead discussed the conflicts and problems confronting the Indian in the migration to the Urban setting.

April 15, 1970 — Lecture on Urban Indians
Dr. Arthur Harkins - University of Minnesota.

April 15, 1970	Gene Eckstein (Chippewa) "Cultural Conflict and Change." Mr. Eckstein discussed the changing cultures of the Indian American and the problems encountered.
April 22, 1970	G. William Craig (Mohawk) "Treaties and Reservations." Treaties by the United States and American Indian Nations. The out growth of reservations and their influences on the American Indian.
April 29, 1970	Lecture H Ed. III Dr. Arthur Harkins
May 6, 1970	Gene Eckstein (Chippewa) The psychological and sociological challenges of the Indian American citizen in the transition from the Indian reservation to an urban area.
May 13, 1970	Lecture H Ed. III Dr. Arthur Harkins
May 20, 1970	Mr. Will Antell (Chippewa) "Indian Educational Conflicts" Director of Indian Education in Minnesota, Mr. Antell presented the challenges of the teacher in Indian Education, together with their relationship to the Indian student, Indian family and Indian community.
May 29, 1970	Lecture H Ed. III Dr. Arthur Harkins Comments from the class - final examination.

As a course requirement, each teacher taking the course for credit authored a curriculum unit for the grade level or subject area which he or she was actively teaching. The best of these units - a total of nineteen - were selected, and the over-all quality was judged to be good enough to warrant wider distribution. It was felt that the units were a good example of what professional teachers can do--after minimal preparation, that the units filled an immediate need for the enrolled teachers for curriculum material about Indian Americans, and that they served as an opportunity to test a staff development model. The units were endorsed by a special motion of the Indian Upward Bound Board of Directors.

From Indian Upward Bound Board meeting--Thursday, January 7, 1971.

> Certain people are asking that the curriculum guide of the NATAM series be taken from school teachings. There was discussion on this and it was suggested instead of criticizing the writing make suggestions on how to better them. Gert Buckanaga made a motion that we support the experimental curriculum guides. Seconded by Winifred Jourdain. Motion carried.

To accomplish distribution, the units were typed on stencils, mimeographed, assembled and covered. Costs were shared by the University's Training Center for Community Programs and the Training of Teacher Trainers Program of the College of Education. The units were then distributed throughout the state by shop stewards of the Minnesota Federation of Teachers, and AFT affiliate. The entirety of these distribution costs were borne by MFT.

A new NATAM series is currently being prepared. It will focus upon contemporary reservation and migrated Native Americans.

The Coordinators,
May, 1971

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UNIT ON MINNESOTA INDIANS: CHIPPEWA AND SIOUX

Objectives: To have the students become aware of the fact that there are different peoples living in America, and particularly in Minnesota that have different backgrounds and cultures which have added a great deal to our present way of life.

To help the students be more sensitive to individual differences and ways of living.

To accept these individual differences and to respect the individual for what he is and what he has done for others.

To become more aware of the problems people from different cultures might have in adjusting to a new culture.

Goals: To learn of the way of life of the Chippewa and Sioux Indians living in Minnesota.

To learn of the differences in their homes, food, clothing, and transportation.

To learn of their creativity through dances, music, crafts, and arts.

To learn of their religious life as shown in their music, dances and ceremonies.

To learn of their present-day problems and way of life.

This unit will be taught to third graders at North Park School, Columbia Heights, Minnesota. It will be from three to four weeks in length.

Julie Newham

UNIT ON MINNESOTA INDIANS

This unit is designed for teaching third graders the cultures of the Sioux and Chippewa Indians of Minnesota. Through the material presented, they will learn of the food, clothing, and homes of these Indians, in addition to games, ceremonies, transportation, literature, arts and crafts, and music. Some of the present day life of the Indian will also be discussed.

The Chippewa tribe will be studied as a Woodland tribe whose surroundings provided them with materials for making homes, clothing, and getting food. However, as the white man pushed the Woodland Indians west with their settlements in the east, the Chippewas were forced to move from their own wooded lands to that of the Sioux of Minnesota, where they drove out the Sioux from the northern sections of Minnesota into southern Minnesota, North Dakota and South Dakota. As a result, the Sioux Indians' culture changed to adapt to the plains area.

The Sioux Indians will be studied as a Plains tribe who had to depend on the buffalo for food, clothing, and shelter. The fact that they changed from woodland living to plains living will be mentioned.

These two tribes will then be compared and contrasted to point out that many different Indian tribes lived in the area now called America.

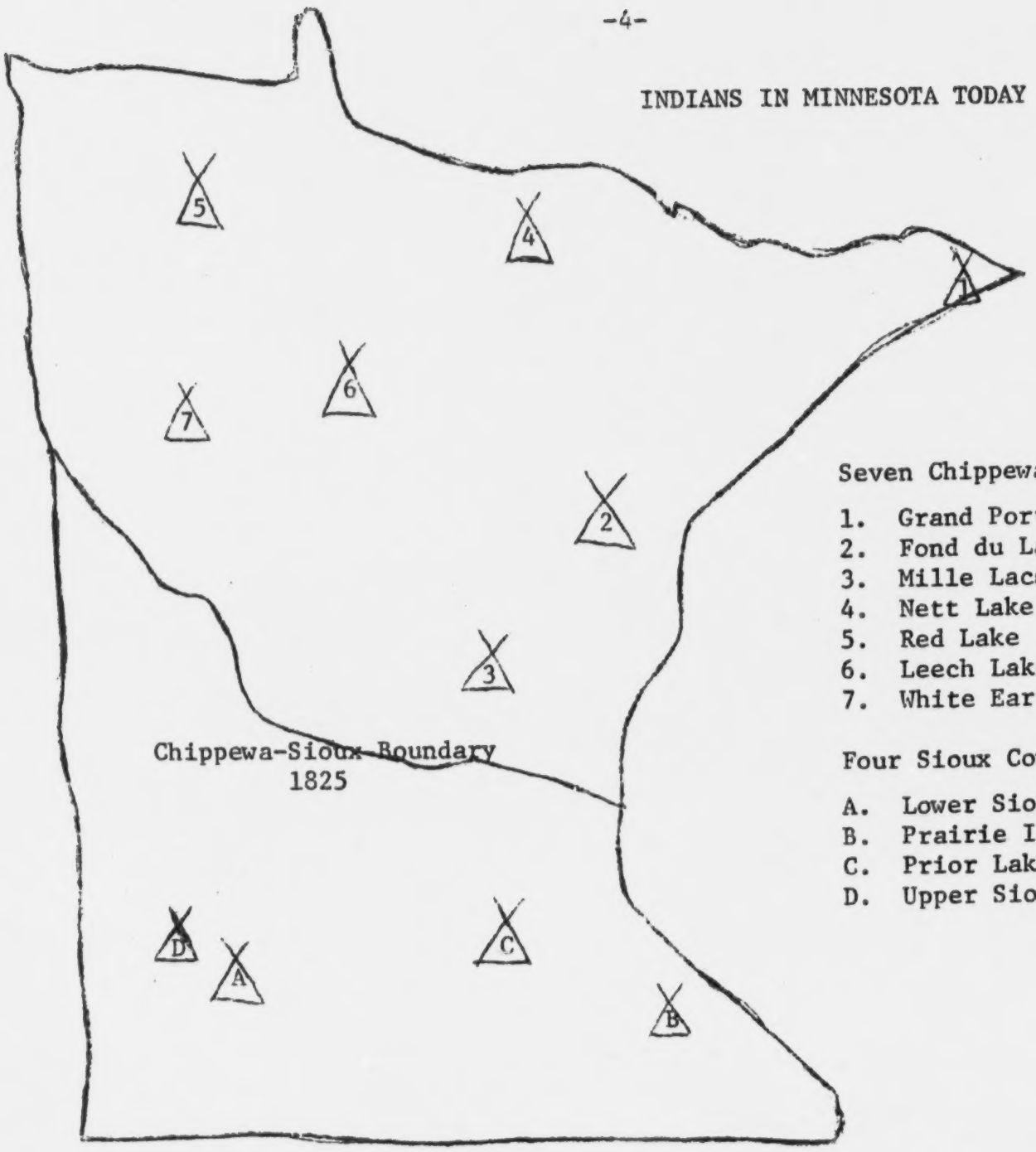
THE INDIAN TRIBES OF MINNESOTA: THE CHIPPEWA AND SIOUX

The Indian tribes of Minnesota are known as the Chippewa and Sioux, but these are the nicknames of the two tribes. The Sioux tribe is correctly called the Dakota, a word meaning friend or ally. The original name for the Chippewa was Ojibway. Chippewa is a variation of the word Ojibway, and the tribe is known by either name today.

The Sioux Indian occupied the northern lake and the forest region of Minnesota long before the Chippewa appeared in this area. Gradually some Sioux bands began to move westward, hunting buffalo on the plains and living in the skin tipi. Other bands of the tribe remained in the forests and by the lakes. In the early 1700's the Chippewa tribe, living in the east, began to push westward, driven by the pressure of white settlement on the Atlantic coast. The Chippewa had been carrying on the fur trade with the European traders and explorers for some time and had learned to use guns. This made them more powerful than the more primitive Sioux, and they were able to push the latter further and further westward. Finally the last of the Sioux was driven out onto the plains, and the Chippewa occupied the wooded lake country in what is now northeastern Minnesota and southeastern Ontario.

Occupations of both tribes consisted of hunting, fishing, and gathering wild plants for food; warfare; making tools and weapons; building shelters; and carrying out religious ceremonies. Before the tribes had contact with the fur traders, their tools and weaving consisted of the bow and arrow, lance, stone axe and hammer, war club, bone scraper, fish net and fish hooks.

INDIANS IN MINNESOTA TODAY



Seven Chippewa Reservations

1. Grand Portage
2. Fond du Lac
3. Mille Lacs
4. Nett Lake
5. Red Lake
6. Leech Lake
7. White Earth

Four Sioux Communities

A. Lower Sioux (Morton)
B. Prairie Island (Red Wing.
C. Prior Lake (Shakopee)
D. Upper Sioux (Granite Falls

Minnesota has seven Chippewa Indian reservations and four communities, all Sioux, are in the southern part of the state.

Indians are the oldest and largest racial minority in Minnesota today. The 1970 census indicated there were about 23,000 Indians in Minnesota. Most are Chippewa. Indians are citizens of our country and of the state in which they live.

Valuable food, medicines, and other items we use today were borrowed from various Indian tribes - for example - corn, tobacco, peanuts, potatoes, sweet potatoes, tomatoes, squash, lima beans, pineapples, maple sugar, cradle boards, indigo dye, quinine, and witch hazel.[1]

STATES WITH INDIAN NAMES

FOOD, CLOTHING, HOMES, TRANSPORTATION

ACTIVITIES

1. Discuss in class
2. Read in library books information found
3. See films pertaining to these topics
4. Make an exhibit or art project - Indian villages
5. Write stories on how the Indian lived
6. Make a chart and compare the Sioux with the Chippewa
7. Make a menu from Indian food only
8. Give reports or demonstrations
9. Draw a mural showing getting food Indian style
10. Have a program for parents to view projects
11. Make a wampum headdress
12. Make Indian beadwork designs

COMPARISON OF CHIPPEWA AND SIOUX LIFE STYLES

	Chippewa		Sioux
FOOD	Maple Sugar Rice Deer Bear Fox Porcupine Turkey Duck Goose Fish	FOOD	Buffalo Pemmican Roots Berries Fruits
CLOTHING	Men: Leggings Breechcloth Robes of fur Moccasins Women: Dress Leggings	CLOTHING	Men: Leggings Breechcloth Moccasins Shirts Buffalo robes Women: Dresses with leggings
HOMES	Wigwams - bark, branches	HOMES	Tipi made of buffalo skins
TRANSPORTATION	Foot Snowshoe Birchbark canoe	TRANSPORTATION	Horses Dogs Travois Bull boats

INDIAN FOOD

The Woodland Indians had many more kinds of food than the plains Indians. They killed deer, bear, fox, porcupine, and other animals of the forest. They also hunted for turkey, duck, geese, and ate the eggs of these fowl as well as their flesh.

For a change of food, the Indians caught fish in the streams. They used hooks of bones for fishing. Nets woven from vines and bark were also used.

Some of the woodland tribes had gardens. They planted corn, squash, beans, pumpkins, and sunflowers. The Chippewa living in Minnesota had enough other foods from the forests and so they did not farm much.

In early spring, the Chippewa went to their maple sugar groves where they could collect the sap from maple trees to make maple sugar and syrup. Here they set up camp, making bark wigwams to live in while they worked. Often they would use the frame from last year's wigwam and cover it with new birch bark. Both men and women worked at gathering the maple sap. Women would boil the sap in hollowed-out logs until it became thick. They then sifted it and boiled it again. When it was a thick, heavy syrup it was poured into a trough and stirred until it became grains of sugar. It was then packed in birch baskets and carried back to their homes.

The Chippewa Indians also gathered many berries in the summer to be dried and eaten during the winter. Women and children went berrying for strawberries, blueberries, gooseberries, and june berries, choke-cherries, and raspberries.

Chippewa Indians are probably best remembered for gathering wild rice, which they still are entitled to do today in Minnesota. The women tied the rice stalks while the men hunted or fished. The rice was tied into stalks to make gathering easier in the fall.

In September when the rice was ready, two women to a canoe went out to gather the wild rice. One paddled the canoe while the other bent stalks over the canoe and beat the rice off the stalk with a stick. When her end of the canoe was full, they traded tools and filled the other end of the canoe. When they were finished with this, they took the rice back to camp where they dried it on birch bark in the sun. The dried rice was then threshed out of its hulls by the men. They would pour the rice into a hide-lined hole in the ground and then stamp on it.

The women winnowed the rice by shaking it in birch bark trays until the heavy grains shook to the bottom and the lighter hulls came to the top and were shaken over the edge. The women then packed the rice into birch bark boxes to be stored underground.

Most Indians of the Plains were hunters, as the Sioux. They moved often, following the buffalo herds and trying to find other foods. They ate more meat than any other kind of food. They did not plant gardens because they moved so often. Instead they ate foods they found growing wild. They found wild turnips and potatoes, wild vegetables and berries.

Buffalo was the main food of the Sioux. Hunting the buffalo was not always easy. At first, they learned to hunt the buffalo by creeping up and killing them with bow and arrow. They sometimes put on animal

skins, such as the buffalo or wolf, so the buffalo would think they were animals. The Spanish people later brought horses, which the Sioux used to hunt buffalo. By riding horses they could drive the buffalo into traps more easily. They could also get closer and kill them with bow and arrow. Some were driven off cliffs.

After a buffalo was killed, there was plenty to eat for everyone. Some of the meat was cooked and eaten right away. Some was dried so it would not spoil. Some of this dried meat was made into a food called pemmican.

To make pemmican, the women pounded the dried meat with some fat and seeds or berries. They added animal bone marrow to make the meat stick together. Then they made the pemmican into balls and packed these away in bags made of skins.

In the summer, the Plains Indians often went to the mountains to live where they found different foods, such as roots, berries, and fruits, in addition to goats and sheep, bear, deer, and other animals.

INDIAN CLOTHING

The Indian tribes had three basic kinds of dress - everyday, wartime, and ceremonial.

The Chippewa Indians wore clothes made of animal skins and furs. The men for everday dress wore skin breechcloths, moccasins, a robe, and leggings. Only Chippewa in Canada wore shirts.

Leggings were tight-fitting so that men could move easily in the forest. These were not decorated. Dress leggings were decorated with moose hair around the cuff and frontpanel.

Breechcloth of deerskin and moccasins were worn by the men in summer. The moccasins, including the cuff, were made from one piece of deer or moose hide. These were soft soled and gathered or puckered on top. The word Ojibway means puckered, and it is believed that the name of these people may have come from the style of moccasins they wore.

A Chippewa woman's dress was made from two deerskins. Deerskin leggings were held up with a band tied below the knees, over which the top of the leggings folded. Belts were also worn.

Later, dresses were made from broadcloth and velvet, obtained from the white man. Cloth garments were reserved for social and ceremonial occasions, the finest worn during the midiwiwin ceremony. Red, dark blue, and black were popular colors. These new costumes were decorated with ribbons and beadwork. The design was in floral with leaves and flowers in realistic shapes.

The characteristic headdress of the Chippewa was the roach made of porcupine fur - often dyed red. It was also made form moose and deer

hair, and the red neck hairs of the wild turkey.

Robes of animals furs were worn in winter, along with leggings, by the men. One shoulder was left bare so that arm could be used freely.

Plains Indians such as the Sioux dressed quite similar to the Chippewa in style. Buffalo skins were used more than deer hides.

Sioux men wore two articles of clothing in the summer - the breechcloth, and moccasins. In cold weather a buffalo robe was worn.

Sioux leggings were worn when traveling. These fit the leg tightly and had a fringe along the outer seams. A beaded or quilled band ran along the fringe. The leggings were further decorated with narrow bands of quillwork.

Shirts of two deerskins sewn together were worn by the men in winter or during ceremonies. These were decorated with painted designs and porcupine quills or beads.

Plains women wore more clothes than the men. Their dress was made of deer or elk hides sewn together. These dresses came to the calf and were fringed at the bottom. Their leggings came only to the knee. They had moccasins like the men.

The designs used on Sioux clothing were more geometric than the Chippewa. However, earlier Chippewa clothes did have geometric shapes until the French introduced the floral designs now so well known for Chippewa designs.

INDIAN HOMES

All Indian tribes made their homes from the material available to them. Because the Chippewa lived in the forests, they used materials from the forests. The Sioux, who were nomadic, had to have a house that could be moved when they wanted to follow the buffalo. Since buffalo hide was available, they used it in making homes.

Chippewa homes were called wigwams. They were round in shape, the frame made from young ironwood trees or other poles that could be bent. These poles were tied together with the bark from the basswood. The frame was then covered with pieces of bark or sewn mats. The mats were made of rushes that grew near by. Sheets of birch bark covered the roof which was held on with basswood cord. Sometimes hides covered the frames. A hide such as a moose hung in the doorway and was held down by a pole. Cedar branches and rush mats covered the ground inside the wigwam. The beds were spruce boughs covered with skins. The family sat on rolled-up bear skins and hides. These domed homes were occupied by single families. Each one in the family ahd his own place in the wigwam. The parents sat by the door. The boys sat by their father, and the girls by their mother. There was a fire in the middle of the room.

Some Woodland Indians had houses that were long and had many relatives living together such as aunts, uncles, grandparents, cousins, and other relatives. These were called long houses. These were barrel-roofed, wooden framed, and covered with bark. There was very little furniture in the home. Sometimes beds, or bunks of wood, were built along the walls. Skins of animals were used as covers. The beds were used to sit on during the day. There were three or more fires in the

center, with holes in the roof for the smoke to go out.

The Sioux Indians of the Plains lived in cone shaped houses called "tipis." These were made of poles and buffalo hides. The first three poles were tied together near the top and set upright. Next, other poles were set around these poles. Buffalo hides were sewn together and used to cover the poles. It took fifteen to twenty buffalo hides to make one tipi ten or twelve feet high.

The making and putting up of the tipi was the work of the women. They had to first scrape buffalo skins of the meat and fat. This was done with scrapers made from bones. After it was scraped clean, it was softened by rubbing over an upright pole. Animal fat was added to aid in softening it. Holes were punched along the edge so that it could be stretched out to dry on the ground and later so that it could be sewn together. Buffalo tendon or muscle was used as thread to sew the hides together.

Because the Sioux Indians traveled with the buffalo, they had a home which could be moved. The taking down of tipis was also women's work. The poles were not thrown away but were used to make a travois for pulling their belongings.

Tipis were often decorated with porcupine quills or by painting pictures of family happenings on them. Men would paint horses and buffalo to show their success in a buffalo hunt. Porcupine quills were used to embroider designs on the tipi.

Beds were made of animal hides and were placed on the ground around the fire. The fire was built near the center of the tipi and a hole was left in the top so that the smoke could escape.

INDIAN TRANSPORTATION

The Indians of America traveled in various ways according to where they lived and what they had to cross.

The Indians of the forest had to travel on foot because they did not have horses as the Plains Indians. Even if they had had horses, it would have been very difficult to travel on horseback through the thick forests of northern Minnesota. They used snowshoes in the winter when they trapped and hunted for small game.

Chippewa Indians probably are most often thought of as traveling in a birch bark canoe, which they often used because of the many rivers and streams they could travel in Minnesota. This made traveling swifter and they were able to gather rice with them as the women did, or they could be used for hunting larger game such as moose and deer. It also made transporting these things back to camp easier.

Sioux Indians of the plains had a hard time hunting the buffalo until they obtained horses from white men or other Indian tribes. Horses became a valuable piece of property, and it was quite an honor to be brave enough to get horses from other tribes. Therefore the Indians stole horses from other tribes or they caught wild ones that had broken loose from the Spanish, who brought them to America between 1650 and 1750.

When crossing rivers, the Plains Indians made a round boat called a "bull boat" from willow branches or other pliable branches and the skins of buffalo. They would make a rounded frame from the branches and cover this with the buffalo skin. After crossing the river, they would throw the branches away, fold up the buffalo skin, and continue on their journey.

Indians of the Plains also had a way of transporting their goods because they moved often with the buffalo herds. They made a travois from their tipi by using the poles for a frame. Around these poles they wrapped buffalo hides, and they placed their belongings on top, and were ready to move on. Before the Sioux Indians had horses, they used the dog for dragging the travois. After horses and obtained they were used to pull bigger loads.

The Indians never had carts or wagons until after the Europeans brought the wheel to America. The early North American Indians invented the wheel but they did not use it for transportation.

RECREATION

Indian Games and Physical Education

Activities

The following activities are reproduced from Physical Education in the Elementary School Curriculum.[2]

1. Indian Dance Rhythm
   - A. Toe-heel step
   - B. Step-hop
   - C. Step-together-hold
2. Indian Dances
   - A. Snake Dance
   - B. Sunrise Dance
   - C. War Dance
3. Indian Skills
   - A. Running races
   - B. Hand Wrestle
   - C. Leg Wrestle
4. Games
   - A. Football race
   - B. Iddi
   - C. Hoop and Spear
   - D. Indian Dodge Ball
   - E. Rolling Target
   - F. Snow Snake
   - G. Snow Dart
   - H. Lacrosse
   - I. Guessing Games

I. Indian Dance Rhythms

A. Toe-heel step. Step out on toes with short, stamping steps, and let body weight down on heels.

B. Step-hop. Slow step, arms and legs lifting high, knee bent on each hop. Arms swing in opposition to legs.

C. Step-together-hold. Used when moving to slow drum beat in ceremonials. Rhythm of drum is accent on first beat followed by three soft beats.

II. Indian Dances

A. Snake Dance. Use a stamping step - short steps, stepping out on toes and letting body weight down on heels. Leader leads his warriors into a spiral, taking about 64 steps. With a yell, the leader points backward and unwinds. Steps and beats on drum gets faster.

B. Sunrise Dance. Take a long step to side with right foot. Bring left foot up beside right. Repeat these two steps in a circle with drum beat.

C. War Dance. Children are seated cross-legged in single circle. Raise arms overhead on first beat and hold for three counts. Bend far forward and place hands on ground for four counts. Repeat.
Shade left eye and look to left (four counts). Repeat. Cup right ear and lean to right. Cup left ear and lean to left. Everyone rises and kneels on one knee. Slap floor twice and war whoop two counts. Repeat three times. Spring up, crouch forward, and take 16 step-hops, keeping arms bent, and swinging them in opposition to legs.

III. Indian Skills

A. Running race. The American Indian was on his feet most of the time. Running games were quite popular. Foot races were very common and the Indian acquired an elasticity and swiftness of limb that proved valuable to him in his daily life.

B. Hand wrestle. Two contestants stand each in forward stride position, outside of right feet touching. Grasp right hands and try to make opponent move one foot or touch the floor.

C. Leg wrestle. Two players lie on their backs side by side with arms locked. The adjacent legs are brought to an upright position and interlocked at the knees. Object is to force opponent to roll over.

IV. Games

A. Football race. Two goals at same end of playing space and two teams lined up. Player on each team furthest from goal kicks and follows up the ball to the next player on his team. He kicks to the next player, and so on until the player nearest the goal receives the ball and attempts to kick it over the goal line. First team getting ball over the goal line wins.

B. Iddi. Iddi is an Indian term for a kick-stick race. There are two relay teams. The first player on each team kicks a stick, runs after it, kicks it again to a designated line. All players do this. First team finished wins.

C. Hoop and spear. The hoop is started rolling along and two players with sticks try to throw it through the hoop. (The Indians threw a spear at a webbed hoop or round stone disk.)

D. Indian dodge ball. Two teams 12 feet apart. First player on one team steps forward and the opposite player on team 2 tries to hit him with rubber ball. Player on team 1 may dodge as long as he does not move his feet. If hit, he becomes a player for team 2. If team 2 player misses, he becomes a team 1 player. The winning team has the greatest number at the end.

E. Rolling target. The game is played in teams. Players on one team spread out in a line at 5 foot intervals. Another player rolls hoop past this line of players, all of whom have a beanbag. Player hurls beanbag at hoop. Team with most bags through hoop wins.

F. Snow snake. This is a famous game of the Woodland Indians. Players stand at given line with sticks. The sticks are thrown so as to skim over ice. The stick thrown farthest wins point.

G. Snow dart. Use a wooden dart that is pointed (8" long). A narrow track is made in the snow down the side of a hill. Snow barriers or humps are made in the path. Object of the game is to slide the dart down the hill. One point is made for each obstacle crossed.

H. Lacrosse - was played by both the Sioux and the Chippewa Indians. Each player had a racket made of a bent sapling with a pocket woven into one end. He tried to catch a leather or wooden ball in the net and carry it over a goal guarded by opposing team. Since this was a competitive ball game played by men, it will only be explained to the children.

I. Guessing games. Were played by youth and women in the woodland. Objects were hidden in moccasins and they had to guess which moccasin held the object.

Religion

Activities

1. Discuss reasons for their various dances
2. Learn some steps to their dances
3. Make some instruments
4. Learn of their ceremonies and how dance and music were a vital part of their ceremonies
5. Listen to music and dances
6. Sing Indian songs
7. Change words in some songs to fit their need, or write your own poem (creative song writing)
8. Create your own dance using Indian steps

Indian Dance

The Indians of the plains and woodlands liked to dance. They danced for pleasure as well as for religious purposes. They danced to their gods, believing this would please them and they would then get what they wanted.

They also danced before they went to war, and they danced after they won a battle. They danced when they wanted rain.

Most Indians liked to dance animal dances. The Plains Indians danced a buffalo dance before going to the hunt; if they brought home many buffalo they danced again. In the buffalo dance, the dancers wore buffalo heads. They ran and stamped like the great buffaloes.

The woodland Indians had dances to the turkey, deer, and other animals found in the forest. In the deer dance they wore antlers of the deer.

The dances of today are very much like the dances these Indians danced many years ago.

Ceremonies of the Indians

The Chippewa Indians of Minnesota have a well-organized Grand Medicine Society known as the Midi-wiwin. Many members associated with it go through at least four initiations to reach high office. The emblem of the Society is a small cowrielike shell known as migis. This shell has great medicinal use and has magical significance. The Mide, or Grand Medicine, is the native religion of the Chippewa. It teaches that goodness makes for a long life and that evil eventually destroys the offender. The medicine men play a great part in ensuring health and long life, which is the purpose of the Society. There are many songs used in the Mide-wiwin ceremonies that fulfill this purpose. The ritual contains sacred formula being handed down; its origin is in dream revelation.

Many of the songs of the Midi-wiwin refer in part to the sacred symbols, especially the shell, or perhaps animal spirits involved with the rituals.

> My life, my single tree - we dance around you.
> All around the circle of the sky I hear
> the Spirit's voice.
> I walk upon half of the sky.
> I am the crow, his skin is in my body.[3]

Indian doctors - medicine men - held a high position in their tribes and were sometimes considered more important than the chief or warriors. Many of them not only could cure diseases, but they seemed to have supernatural power to predict the future. They could tell the best time for hunting or for war.

Many of the doctors gained knowledge from visions and dreams. Songs and the use of drugs completed his personal or public rite.

The Sioux Indians of the Plains had a ceremony dealing with the Sacred Pipe, or peace pipe as we refer to it.

They believed a White Buffalo Maiden appeared and brought the Sacred Pipe and the knowledge of it. This mysterious visitor, this wakan woman, appeared at their camp and spoke to the Sioux people, telling them:

> Because you have been reverent and faithful, because you have preserved good against evil and harmony against discord, you have been chosen to receive the pipe which I now hold, on behalf of all mankind. This pipe is a symbol of peace and should be used as such between man and nations. Smoking the pipe is a bond of good faith and some of you can be in communion with the Wakan Tanka, the Great Mystery.[4]

The White Buffalo Maiden explained to the people how to care for the pipe, how to use it, how to offer sacrifices and prayers to the Wakan Tanka for the blessings of life. She revealed to them the seven sacred rituals, ceremonies they were to practice:

Purification (the sweat lodge)

Seeking the Vision (dream power)

The Sun Dance (renewal of strength)

The Rite of Relationship (with men and Wakan Tanka)

Preparing a Girl for Womanhood

Ball Throwing (sacred game)

Soul Keeping (purifying the soulds of the dead)[5]

After she had spoken to the people, she smoked the Sacred Pipe and then left, transforming herself into a white buffalo calf.

The Sacred Pipe is continually used in ceremonies by the Sioux and other plains Indians. The purifying, life-giving power of such things as smoke, fire, ashes, is sacred. Rising smoke may carry messages to the Creator. This smoke represents the breath of life. Thus, the Sacred Pipe is the symbol of the tribe and keeps it united through its songs and ceremonies.

Indian Music

The early Indians had two kinds of music, just as we have - music that was sung and music that was played. To the American Indian, singing was a serious matter. It was a part of his whole being, from birth until the last moments of his life.

Mothers made up lullabies to sing the babies to sleep. Indians sang songs as they worked. Sometimes the men beat their drums while the women sang and ground corn to make the work go faster and seem easier.

Ceremonial songs were also of great importance. In the Sun Dance of the Sioux more than forty songs were sung. Hunting songs were common among the Sioux as well as the Chippewa. Both also had war songs. Each warrior society had its own songs, used only by its members. Certain of these songs, which the Indians believed had magical powers, had to be sung correctly or the powers would be lost.

Indians had special songs for their different religious ceremonies. They sang when they thought death was near. They sang a song to bring them good luck when they set their hunting traps. They sang songs for every important thing they did in life, and they sang songs to their many gods to help them in whatever they wished to do or be.

Indians sang most of their songs very loudly. The songs would have sounded very much alike to us. But the Indian could usually tell by the rhythm of the music if it were a song of death, of war, of work, of religion, or of any other kind. There were victory songs, too, as well as planting songs and harvest songs (among the Chippewa), canoe songs (Chippewa), love songs, and songs for giving and accepting gifts.

Most Indian music was played with rattles, drums, and tom-toms. The one melody instrument was the flute, which was played by a young man when he was courting a maiden. (Listen to "Love Song", Music of the Sioux and Navajo, Folkways Records and Service Corp.)

Rattles were made many different ways. The Indians used the materials at hand to make them. Sioux Indians used buffalo horns. The Indians cut a section of horn to the desired size and scraped away its inside until only a thin shell remained. Then they fitted a thick piece of rawhide into the open top and bottom, holding it in place with glue made from horn scrapings. They made holes and dropped pebbles in. A wooden handle was added and they had a rattle.

A rattle of similar design was made by the Chippewa Indians. Instead of using a buffalo horn, they cut a strip of birch bark, soaked it, and shaped it into a cylinder, added a handle, and added pebbles.

The drum was very important in all Indian music and dances. Woodland tribes sometimes used hollowed-out logs as a drum frame. Skins were stretched over the open ends. Later, when white men came with wash tubs, the Chippewa Indians used these as frames for their large drums.

A water drum was also made by the Chippewa tribes. A hollowed out log was filled with water and a piece of skin stretched over the top, usually deer hide. This was used in their Grand Medicine Ceremony and was decorated with a blue band at the base and four figures which represented four spirits. This was called a Mide drum.

The Plains Indians had smaller drums, three to four inch deep frames, which were fourteen to sixteen inches in diameter. They were

probably smaller for transportation reasons since the Sioux moved with the buffalo herds.

Tom-toms were used by both the Chippewa and Sioux Indians. They have only one head, a drum has two heads. They used ash, hickory, or cedar as a frame. The wood was cut, soaked, and bent into a hoop. The head was made of buffalo of deer hide depending on what they hunted.

Many Indian tribes made flutes from hollow reeds, cottonwood, or other soft wood. These flutes usually had three to six holes for the fingers. The sound made was a clear whistle. It was used to play a love song, or to give warning of an enemy approaching.[6]

Selected Third Grade Level American Indian Songs

Exploring Music, Holt, Rinehart, and Winston, 1966

*Canoe Song - American Indian Song (p. 33)

*Land of the Silver Birch - Canadian Folk Song (p.35)

Navajo Happy Song (p. 34)

Making Music Your Own, Silver Burdett, 1968

Breezes Are Blowing - Luiseno Indian Rain Chant (p. 105)

H'Atira - Pawnee Corn Song (p.50)

Music for Young Americans, American Book Company, 1963

Corn Grinding Song - Navajo Song (p. 35)

*Lullaby - Sioux Song (p. 37)

*Prayer for Rain - based on an Indian chant (p. 36)

Song to the Sun - Zuni Song (p. 33)

*Work Song - Dakota Indian Song (p. 34)

Music Now and Long Ago, Silver Burdett, 1962

Breezes are Blowing - Luiseno Indian Rain Chant (p. 89)

*Hear Mosquito Buzzing - Ojibway (p. 90)

*Lullaby - Ojibway (p. 90)

My Corn is Now Stretching Out Its Hands - Papago (p. 88)

*The Peace Pipe - Chippewa (p. 87)

NOTE: These songs represent adaptation of Indian music to Western Musical style and are not actually authentic Indian songs.

*Songs with an asterisk are reproduced on p. 29-34. Copyrighted material Deleted

Music Appreciation of the American Indian

Records available from Folkways/Scholastic Records, 906 Sylvan Ave., Englewood Cliffs, New Jersey.

American Indian Dances. Compiled by Ronnie and Stu Lipner, 1959.

Rabbit Dance - Sioux
Sun Dance - Sioux
Omaha Dance
Plains Indians War Dance
Pow-wow Dance - Canadian Plains
Dog Dance - Plains

Healing Songs of the American Indians. Orginially recorded by Dr. Francis Densmore, 1914.

Chippewa - The Apporach of the Thunderbirds
Going around the World
Sitting with the Turtle

Sioux - A Buffalo Said To Me
Song of the Bear
Beyond the Dawn

Music of the Sioux and Navajo. By Willard Rhodes, 1949.

Sioux - Rabbit Dance
Sun Dance
Omaha Dance
Flute Solo

Songs and Dances of the Great Lakes Indians. By Gertrude E. Kurath, 1956.

Ojibwa - Fish Dance
Pipe of Peace Dance
Pow-wow Dance
Deer Song
Bear Dance
Eagle Dance
Maple Sugar Song
Rabbit Song
Canoe Song

Creativity

Activities

1. Listen to tales and legends
2. Make up your own tale (creative writing)
3. Read poetry aloud
4. Read as a group choral reading
5. Discuss and draw Indian beadwork on squared paper
6. Make up own animal skin story (how the bear lost his tail, etc.)
7. Make a map of the United states showing all states with Indian names.

American Indian Legends

The telling of legends used to be part of everyday Indian life. Tales were used to teach members of the tribe their tradition and way of life. There were legends which explained the ways of nature and animals, taught proper and improper behavior, entertained. Some legends were sacred and could be told only in certain ceremonies. Among the Sioux and Chippewa legends were most often told during the winter.

Legends were not written, but passed on by storytellers to younger members of the tribe. Storytellers were held in high esteem. An old Ojibwa woman describes her childhood experience of listening to legends.

> When I lived in a wigwam, we used to invite this old woman to come over in the evening and tell stories. We never grew tired of listening to her. I can still see her standing before the fire acting out her stories. I remember how the flames danced up and down and made strange pictures on the inside to the wigwam. She told the same stories many times over, but each time we enjoyed them as much as before. Sometimes we listened until late in the night or even until early morning. Some of the stories lasted for a whole winter.[7]

A selection of Chippewa (Ojibwa) and Sioux (Dakota) legends have been included in this unit, more can be obtained from books listed in the bibliography.

THE FOLLOWING COPYRIGHTED MATERIALS HAVE BEEN DELETED:

LEGEND OF THE PEACE PIPE (Chippewa Legend)[8]

THE ORIGIN OF THE DEVILS TOWER (Sioux Legend)[9]

American Indian Poetry

There is a strong link between music and poetry in the life of the Indian. Their poems and songs are based upon their experiences. The environment in which an Indian tribe lives, and the way of life of the tribe are the raw material for their poems and songs. Poems and songs were not written down, but invented, sung and told, and passed on from generation to generation in this way.

> Poetry was used only on certain occasions; it was always rhythmic in form, and was chanted or sung, usually to the accompaniment of drums or melodic instruments; and the composers made use of certain stylistic devices recognized as poetic - usually consisting of archaic, tersely suggestive, or imaginative language.[10]

A selection of Chippewa (Ojibwa) and Sioux (Dakota) poems has been included in this unit.

THE FOLLOWING COPYRIGHTED MATERIALS HAVE BEEN DELETED:

Chippewa (Ojibwa) Poems

Chippewa Women's Song for a War Party [11]

Chippewa Hunting Song[12]

Chippewa Cradle Song[13]

The Approach of the Storm[14]

On the Bank of a Stream[15]

Fire-Fly Song [16]

I am Walking [17]

Song of the Butterfly[18]

Maple Sugar [19]

A Song of Spring[20]

Sioux (Dakota) Poems

Sioux Warrior's Song to His Horse[21]
Dream Song of a Sioux[22]
Dream Song[23]

Dream Song of Siyaka[24]
Courier Chant[25]
Daylight[26]

Indian Crafts

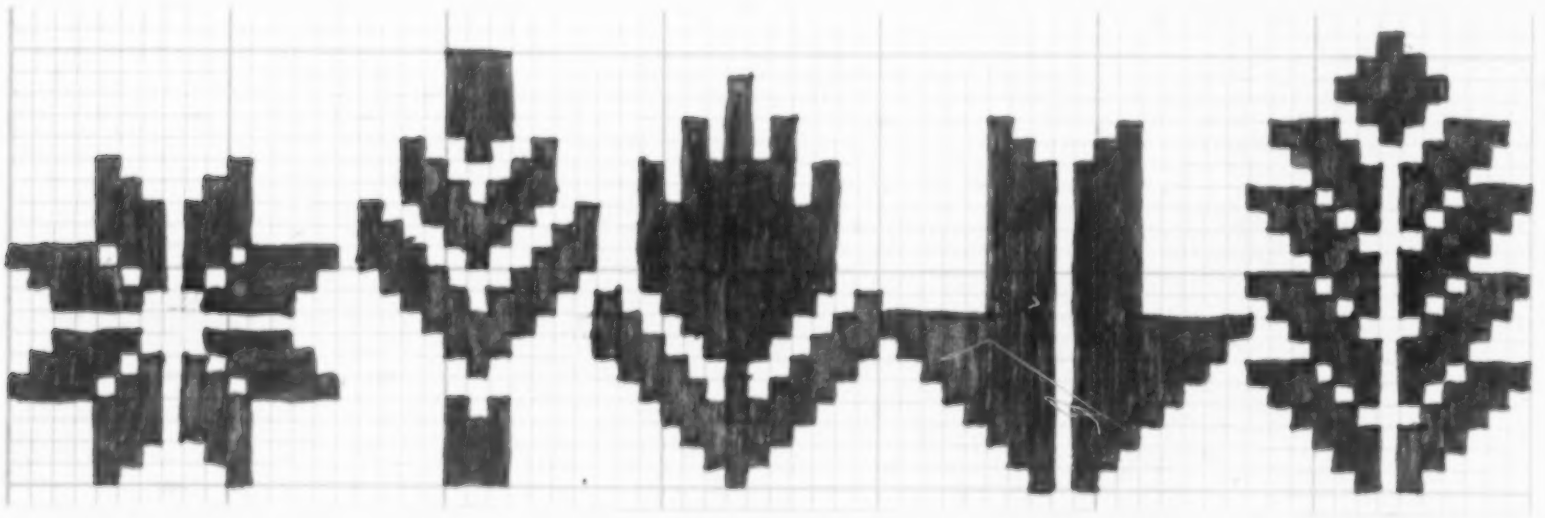
All of the things mentioned thus far are considered part of the crafts of the Sioux and Chippewa Indians, since they made their food, clothing, homes, ways of traveling, games, ceremonial articles and music. Other things not mentioned thus far were their war bonnets and headdresses, war shirts, beadwork used on clothing, breastplates, necklaces, bows and arrows, pipes, fires for cooking, dances, bags and pouches. Only a few of these articles can be studied because time does not allow for learning how every article was made. Since I feel I have covered what the third grader should know about the Sioux and Chippewa Indians, the only project left will be to summarize the unit in the classroom through an Indian pageantry where the children can make their own Indian costumes, do some of the dances learned, sing their favorite Indian songs and show their parents and other classes what they have learned and made during the unit. Since I don't feel this should be teacher planned, but pupil planned, I am leaving it to them.

INDIAN BEADWORK

Indian patterns were made up of symbols combined in various ways. The meaning of these designs was not fixed, so the same symbol would often have different meanings to people within the same tribe and among different tribes which might use it. The Indian artists pictured in their work the objects of everyday life, the great powers of nature, the sun and planets, trees, animals, or whatever might suit their fancy. On clothing, designs were sometimes used that were supposed to have power to protect the wearer from harm. [27]

Woodland

The floral design was most characteristic of the Chippewa.

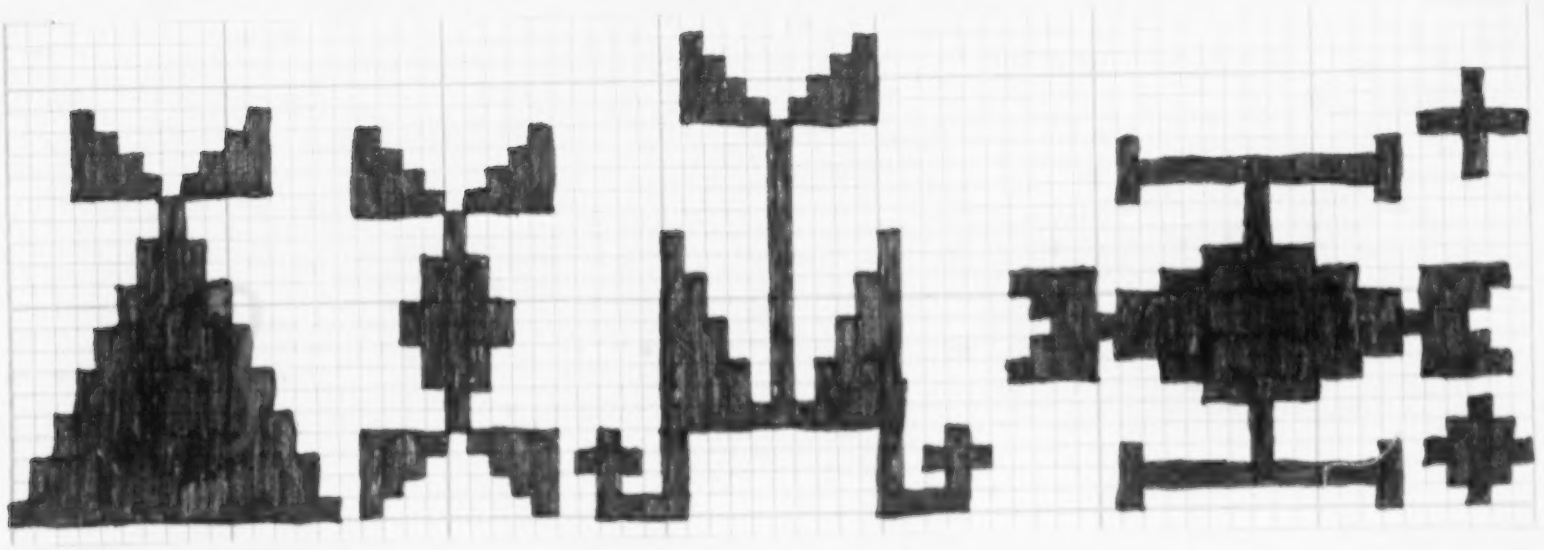


Woodland: geometric design used in loom beading (Chippewa)[28]

Woodland: floral designs used in applique beading (Chippewa)[29]

Sioux

The designs used by the plains tribes were geometric- that is-they were made up of squares, triangles, and other straight-sided figures. One of the common designs was the pointed triangle, either divided into halves of different color or including a small rectangle.30



Sioux: geometric beading.31

Further information on beading is available from Hunt & Salomon.

Coordinating the Indian Unit With Other Subjects

Spelling

1. Learn to spell Indian words: travois, moccasin, Minnesota, pemmican, Chippewa, Sioux.
2. Learn to spell things Indians used: snowshoe, drum, canoe, tepee, buffalo, squash.
3. Learn to spell the gifts from the Indian: corn, peanut, potato, tomato, squash, lima beans, pineapple, maple sugar, turkey, pumpkin, chocolate, canoe, snowshoes, wild rice.

Science Stress in conservation and pollution units how the Indian did not waste natural resources, but preserved them because nature was where he obtained his living and it was sacred to him.

Arithmetic Discuss their money system - using shells, rocks, and later material goods for exchange.

Language Discuss the fact that there were many languages in America because each tribe had its own language and so they communicated by sign language.

Physical Education - Learn games and dances.

Music Learn songs and instruments used.

Reading Find in reading texts stories about Indians and discuss if they are fact or fiction.

Handwriting Use pages from handwriting book that pertain to Indians.

Literature Read Indian stories to the class.

Culminating Activities

1. A display of all the things collected during the study of Minnesota Indians.
2. Invite other classes to see the different activities and projects done.
3. Oral reports on different phases of Indian life.
4. Make a booklet on art and reports done during the unit.
5. Invite parents to come to the Indian Pageant.
6. Pupil-teacher evaluation through class discussion, and a test suitable for the unit and grade level.

Evaluation

1. Have their feelings toward the Indian changed in any way?
2. What do we owe these people?
3. Are the children becoming interested in finding out more information about the Indian culture?
4. Are they willing to change an opinion about Indians in the light of given facts and information?
5. Do they better appreciate the worth of Indian culture through knowing more about it?
6. Have they grown in their concept of the great differences in the life and cultures of different Indian tribes?

Field Trip: Minnesota Historical Society

Many teachers who use this unit will not be from Minnesota, however the following exerpt from the Minnesota Historical Societie's Catalogue will suggest ways to utalize museum facilities in their area.

Museum Lesson Programs

Lesson programs have replaced the guided tours for school classes in the Historical Society museum. In these programs, students will participate in activities as part of their learning. They will handle historical objects and view demonstrations of various implements. The Educational Services staff is prepared to relate lessons to Minnesota history, North American history, or United States history. The subject matter for each lesson is limited to a specific topic to permit maximum depth of treatment and use of related objects and artifacts.

Lesson Topics (45 minutes)

Early Indian Cultures. This is a survey including Paleo-Indians, Eastern Archaic, Woodland, Hopewellian, and Mississippian cultures in the Minnesota country. Emphasis is placed on the efficient use of natural resources to sustain life. The tools, pottery, and weapons of these cultures are utilized in the presentation.

The Sioux and Chippewa Indians. The picture of the life styles of the Sioux and the Chippewa is presented through the objects that were used in daily living. The lesson includes giving the students an awareness of Indian contributions to present-day society.

Settlement In Minnesota. Where did the immigrants in Minnesota come from? Why did they come? What did they do when they got here? How did they live? These are some of the questions discussed in this program. The lesson underlines the part played by natural resources in the development of pioneer society. Related objects and materials are used.

The Fur Trade and Exploration. The romance and excitement of this colorful period is presented through the life of the voyageur. The importance of the fur trade and the opening of the Great Lakes area to Europe and to the United States is also discussed. Objects used in the fur trade will be shown and demonstrated.

General Museum Orientation (15 minutes)

This is a brief slide program which describes the workings of the Historical Society and includes slides of the museum galleries. This orientation may be selected in place of the more "in depth" lesson programs described above. Following the presentation, groups may visit the exhibits at their leisure. [32]

Footnotes

[1]League of Women Voters, Indians in Minnesota (Minneapolis: State Services Organization Service, University of Minnesota).

[2]Arthur Miller and Virginia Whitcomb, Physical Education in the Elementary School Curriculum (Englewood Cliffs, N.J.: Prentice-Hall, 1959) pp. 263-268.

[3]Charles Hofmann, American Indian Sing (New York: John Day Company, 1967), p. 43.

[4]Ibid., p. 52.

[5]Ibid., p. 53.

[6]Ibid.

[7]Sister Bernard Coleman, Ojibwa Myths and Legends (Minneapolis: Ross and Haines, 1962).

[8]John Lyback, Indian Legends (New York: Lyons-Carnahan, 1963).

[9]Ella E. Clark, Indian Legends from the Northern Rockies (Norman: University of Oklahoma Press, 1966), pp. 305-306.

[10]A. Grove Day, The Sky Clears: Poetry of the American Indian (Lincoln, Nebraska: University of Nebraska Press, 1970), p. 4.

[11]Hofmann, op. cit., p. 34.

[12]Ibid., p. 35.

[13]Day, op. cit., p. 158.

[14]Ibid., p. 149.

[15]Ibid., p. 157.

[16]George W. Cronyn, ed., American Indian Poetry: An Anthology of Songs and Chants (New York: Liveright, 1962), p. 12.

[17]Ibid., p. 17.

[18]Ibid., p. 23.

[19]Ibid.

[20]Ibid.

[21]Hofmann, op. cit., p. 35.

[22]Ibid., p. 34.

[23]Day, op. cit., p. 100.

[24]Margot Astov, ed., American Indian Prose and Poetry (New York: Capricorn Books, 1962), p. 121.

[25]Cronyn, op. cit., pp. 66-67.

[26]Day, op. cit., p. 103.

[27]W. Ben Hunt, Indian Crafts and Lore (New York: Golden Press, 1964)

[28]Ibid.

[29]Ibid.

[30]Ibid.

[31]Ibid.

[32]Minnesota Historical Society, Minnesota Historical Society Catalogue (St. Paul: 1970).

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Indians of Early America

Available from Coronet Films, Coronet Building, 65 East South Water Street, Chicago, Illinois 60601

American Indian Before European Settlement

Filmstrips

Available from McGraw-Hill Films, 330 West 42nd Street, New York, New York 10036

Our Indian Neighbors Today
Where did the Indians Live?

Available from Curriculum Films, Inc. (These are out of print, but may be available in your school's audio-visual department)

American Indian Life Series

Food
Clothing
Crafts
Decorations
Ceremonies
Games
Transportation
Communication

Availalbe from EyeGate House, Inc., 146-01 Archer Avenue, Jamaica, New York 11435

The Story of the American Indian (American Indian Life Series)